

THE
CRISTIANS
MOURNING
GARMENT.

(* *)



LONDON,

Printed by I. B. for Robert Bird, and are
to be sold at his shop at the signe of the
Bible in Saint Lawrence lane.

1636.

CRISTIAN
MORNING



Printed by J. J. ...
to be sold at the ...
Table in ...



To the right Honourable
and vertuous yong Gentleman

HENRY Lord *Hastings* :

Grace and peace.

Right Noble Impe,

THose little creatures the
Silke-wormes, shunning
the quality of meates,
and betaking themselves
wholly to the fresh leasage of the Mul-
berry tree, frame (by natures instinct
and vertue of the Plant) so faire and so
sweet a web, that the greatest person-
age will not thinke much to weare it.
I am the meanest of the Servants of
God, far lesse than the least of his mer-
cies, yet by the operation of his blessed
Spirit (the Soule of my soule) and the
efficacie of his holy word (whereon a-
lone I wish to feede) I trust I have sha-
ped such a Garment, as the best Chri-

The Epistle Dedicatory.

Christian will not disdain to put on : *A Mourning Garment* it is : For lighter colours becom not Gods Childe, in this careless age, where Lady Faith goes barefoot (alas) all alone, attended by no good workes, which makes her wash handkerchers in her teares.

I present this vesture to your Lordship, not doubting but you will accept it, and adorne your selfe with it. And I desire it may be a token of a dutifull and thankfull mind, for the numberlesse favours our happy unhappy name hath received from your most noble and (for zeale of Religion) most worthy Ancestours.

The Lord blesse your Honour, that as you grow in stature and yeetes, so you may grow in grace and favour with God and men.

Your Honours in all

observance,

WILLIAM WORSHP.



THE CHRISTIANS

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It is a rule that will abide the
touchstone, No man comes to
Heaven with drie eies. Our
selues are ships lancheth forth
for Heauen; our teares must
be the sea; our sighes, the gales of wind;
while Hope is the anker, and Grace steeres
the helme. Moses, Hezekias, Peter, Mary
Magdalen, and all the Saints of God were
washed on the riuers that gush from their
owne eyes, to the Kingdome of Glorv.

Howbeit though every penitent sinner
weep, yet every one that weeps, is not a pen-
itent sinner. For teares in themselves are but
when they issue from a troubled spirit, sup-
plied with grace, and wounded with true re-
morse and sense of sinne. It is not sorrow,
but godly sorrow that goes for currant.

Some weep for themselves, not for o-
thers: some weep for others, not for them-
selves: some neither weep for themselves
nor others: some both weep for themselves
and others. To weep for thy selfe, not for
others

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offers, betokens luke-warmnesse; so wepe
for others, not for thy selfe, hypocrisie: nei-
ther to wepe for thy selfe nor others, dead-
nesse of heart: both to wepe for thy selfe and
others, zealousnesse. The last of these is an
effect of sorrow, which who so findeth not in
himselfe one time or other, is no better than
a vessell of wrath.

In the name of God then, good Christian
brother, let thine eyes spout out teares, as a
Conduit spouteth out waters, for thy grie-
uous, capitall, and enormous vices. Say not
thou art sanguine complexioned, and canst
not wepe; of a manly stomake, and wilt not
wepe: for David was both, yet teares were
his meate day and night. Flatter not thy
selfe: the vaine conceit of easie attaining
saluation, may cast many a soule away in a
yeare. Thou must of necessity mortifie the
flesh: away with it, away with it, crucifie it,
crucifie it. Now ere thou canst doe this, it
will cost thee many a groane, and many a
teare; (Oh) it will goe to the heart of thee.

As thou tendrest thy soule, looke home;
burp, vnbowell, ransacke thy selfe throug-
hout: mourne for thy originall sinne and
for thy actuell finnes; for thy finnes before
thy calling, and since thy calling; for thy
presumptuous finnes, and for thy finnes of
infr-

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infirmity; for thy open sins, and for thy secret sins; for thy sins of omission, and for thy sinnes of commission. Steepe thine eyes in teares; write letters of discomfozt on the ground as thou goest; let the streames of thy sighes, and the incense of thy prayers rise vp like mountaines before the Lord: and if this will not moue him to pittie, if it be possible weepe teares of blood.

Above all things beware thou looke not so wisely in company to be seene of men, for then thy reward is sure to be great in Hell. Get thee into thy most retired closet, let nobody (by thy good will) know of it, pull the latch in to thee, see there be no holes in the doore, no creuices, noz clefts in the wall; and then fall grouellling to the earth, thumps thy bzeast, strike vpon thy thigh, wring thy hands, and poyze out thy soule before the Lord: so he that seeth thy true humilfattion in secret, shall one day reward thee openly, in the sight of his glorious Angels.

Unclapse thy Bible, lay the ten commandments before thee, and bedewing them with thy teares, make thine humble confession thus before God.

O my God, I am confounded and ashamed to lift vp mine eyes vnto thee my God; for mine iniquities are increased, and my

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trespasse is growne up to Heauen. Yet
 Lord remember thy mercies of old, and open
 mine eyes that I may see the wonders of thy
 Law, that so sinne may be out of measure
 full. Good God, thy Commendments are
 fast and holy, but I am carnall, sold under
 sinne, and ought to be yelping and how-
 ling in the burning lake of damned soules, if
 I had my right. Blessed be thy name for in-
 spiring this good motion of meditating in thy
 Law, for it is a glasse, wherein I may be-
 hold the vgly morphew of my soule, and
 so be forced to flee to our Redeemer for his
 precious Blood to rinse and mundifie mee,
 that I may be presented a spotlesse Virgin
 before thee.

1. Alas, I should haue been thy Nazarite,
 and haue giuen thee all my heart, but I haue
 giuen the flesh a peece of it, the world a peece
 of it, and the diuell a peece of it.

2. I should haue worshipped thee accor-
 ding to the square and tenour of thy Word,
 without adding, subtracting, or changing:
 but I haue ballanced thy seruice after mine
 owne scales, and haue more delighted in
 falling downe before a picture image, than in
 beholding thy true Son, most liuely cruci-
 fied in the word preached, and Sacraments
 administred, Gal. 3. 1.

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3 I should haue magnified thy Name and haue spoken of it with high reuerence: but I (a wretch) haue cursed & banned and champed Iesus in my mouth, at whose blessed Name every knee should bow, both of things in heauen, and things in earth, and things vnder the earth, Phil. 2: 10. **Yea, Lord, I haue toyme thy holy Name as the Dyaper raseth out a peece of linnen to the buyer.**

4 I should haue hallowed the best day of the seuen, and haue bestowed it in prayer, in hearing of Sermons, receiuing of the Sacrament, almes, meditation on Gods workes: but I (woe worth me for it) haue most villanously prophaned it; it hath been a burden vnto me, by barring me from trisall sports: yea, I thought my selfe a holy man, when I sate still at home and did nothing, though while I did so, the beast at the crib kept as good a Sabbath as I.

5 I should haue been subiect to the higher powers ordained of thee; I should haue honored my parents, thy instruments for my life and education; and I should haue bene ready with the Galathians, to haue plucked out mine eyes to haue done the preachers good: but I (a sinnefull worne of this loose long) haue spoken euill of the Magistrate, and refused to bee the staffe of my parents age;

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as for the Ministers, I euer held them for a
sort of simple soules, the very scoone of men,
and out casts of the people.

6 I should haue loued my neighbor dear-
ly, & haue winked at wrong, not letting the
Sun go downe vpon my wrath: but I (this
one thing were enough to stanch the blood of
my dying Lord) haue boiled in rage for one
tart word, and for a small injury haue wil-
fully and stubbornly refused the blessed Sa-
crament of thy Supper.

7 I should in beholding that notable work
of thy fingers, called beauty, haue giuen glo-
ry to thy power and wisdom, that could off-
set such amiablenes & sweet fauour in a face
not a foot compasse, the ground whereof is
but dust: but I (such was my corruption)
haue burnt in lust at the sight of it; and Sa-
tan hath made it a scale and a snare to in-
gale my soule; which now would faine stick-
ker thence, and flye to Heauen.

8 I should haue been good to the poore and
nedy; remembryng that not to giue them,
is to steale from them: but I (vile cattiffe)
haue serued Mammon, the god of Muck, the
god of Mothes, the god of thieues. Many
a time hath Christ Iesus (in his members)
stood cold and naked, & hungry at my doore;
and cold, and naked, and hungry haue I
sent

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sent him away: yet would I not sticke to
pend hundreds vpon A. luxury, that infernall
fire, whose matter is Gluttony, whose flame
Arrogancy, whose sparks Scurrillity, whose
smoke Infamy, whose ashes obscenity, whose
end eternall misery.

9 I should haue succoured the name of my
neighbour, and reioyced at his credit and
good estimation: I should haue abhorred all
falshehood and leasing, and spoken the truth
from my heart: but I, vile wretch, unworthy
to breath, could either neuer finde in heart to
bestow one good word on my brother, or very
coldly commend him, though the graces of
God shined in him extraordinarily: oh what
gladness was it to me, when I heard
of a p[ro]fessor, that was ouertaken with sin;
I would be sure to point at him as he went
by and cry, There, there. And truly I made
but a test of a lie told in test. As for officious
lyes, I reckoned them among my good
woorkes; and now and then I should broach
a pernicious lie; and thinke little worse of
my selfe when I had done; for I was a
right Christian.

10 I should haue borne a pure heart to my
neighbour; and haue hampered and fained the
curst rebellion of the flesh: but I (no better
than a lumpe of sinne) haue wisht that such

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an house and such a close of my neighbours were mine; and I euer thought the coine on his land was better blaied and fairer eared than mine owne. To conclude, many an vn-cleane thought, layd by that Cockatrice mine inbred concupiscence, haue I hatched vp, when my conscience aduised me to kill it in the shell.

Thus I the distressedst wight vpon the face of the earth, haue broken all thy holy precepts, euen from the first vnto the last, from the greatest to the least: and now, O Lord, whether shall I ste for succour? To thee? woe is me, I dare not looke vp to heauen. To Angels? they grieue & blush at my rebellion. To men? alas they are arold in the same thraldome of sinne with mee. What then, shall I finally despaire with Cain? and make away my selfe with Iudas? No, Lord, though thou kill me, yet still will I put my trust in thee, dost thou ouerwhelm me with the terrible waues of thy Iudgements? still will I cry vnto thee, euen out of the deepe with David, and out of the belly of hell with Ionas; yea blessed Iesu, though thou shouldest sinke me and drowne mee, yet still would I catch hold on thy clemency, and bee taken vp dead with thy mercy fast clasped in my hand.

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In this sort, poore sinner, mourne & drowpe
for that multitude of thine iniquities, not
for a day or two, while the wound present-
eth it selfe fresh & green before the eyes of thy
minde, but continually, even so long as thou
feelest the enemy press to giue thee on-set:
howbeit, when the Bredeworme Christ Je-
sus is taken from thee (and peace of consci-
ence is away) then is the fittest time for sad-
nesse above all other, Mat. 9. 15.

Now that the soule may be cut and lanced
to the quicke, I beseech thee by the mercies
of God in the bowels of Jesus Christ, that
thou ponder these motions that ensue.

I know first, that the substance and quality
of thine eye, is a forcible argument to draw
thee to weeping: the Almighty hath made it
of a liquid, fatty, and waterish kinde of
matter, so that it seemeth to delight in moi-
sture, as being a fruge to preserve it in:
moreouer, there are seated above and under
the eye, two wet and spongyous kernels, pur-
posely to cast a dew vpon it, and to make
way for teares. Nay, that the obstinate and
obdurate sinner may be conuicted and con-
founded, if he sweate not some teares for his
offences, the Lord hath inuironed the apple
of the eye with a party coloured circle, clad as
a rainbow. Now, is it not a shame for a man
to

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to haue a Rainbow in his eye, and yet neuer
drieth one teare for his sins: Good Christian
carry not about thee so tough sobrawny, and
so stealed in heart: good Christian carry not
about thee a paire of such parchment irrelen-
ting eyes. Consider what I say, and the Lord
giue thee vnderstanding in all things.

2 Regard in the second place, the vnruel-
nesse of thine eyes, and let that induce thee to
be liberall in weeping. God indeed set them
in thine head (the tower of thy body) as es-
pials and scout-watches, to descry danger
a far off: but such is the disorder of thy bad
nature, that they will too soone put both the
body and soule to Jeopardy. Yet a little
while, and those two of thine that looke out
by the windowes, will play the bagabonds,
and lince thee to folly. For what art thou
to David? and yet those very eyes of David
that lay soaked in teares at the time of his
banishment, became afterwards traytors,
letting lust into his bosome, whē they depar-
ted from his roose vpon Bathsheba, and were
the occasion that he committed two heinous
sins, dyed so depely in crimson, that time
hath not yet wozne out the colour. If thou
thinks thou canst blesse thee from the euill to
come, and make a couenant with thine
eyes, as Iob did, yet let thy heart be grieved
and

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and twinkle, in regard they haue hertofore
been rowling and extrauagant eyes. Third-
ly, haue respect to the description of sin: Sin
is the transgression of the Law. Wherein ob-
serue first, what this law is which thou brea-
kest. Secondly, who this God is whom thou
offendest.

First, then, let it dampe thee, & disquiet thy
soule to consider, that in euery loose thought
by thee conceiued, and in euery vnseuozy
word by thee vttered, and in euery lewd deed
by thee committed, thou hast violated Gods
law, which law is farre moze excellent than
the beautifull frame of the whole world,
though in each part it be good, and in all the
parts together exceeding good. For, such is
our purblindnes, that the great booke of Na-
ture is not able of it selfe to direct vs to the
true God; as much resembling that Atheni-
an Altar, wherein it was written, Vnto the
unknowne God: but the law written, poin-
teth as fast to God as the finger to the Diall
and (which commends it most of all) Con-
uerteth the soule.

Go to now, miserable & wretched sinner,
canst thou by thy dissolute life, cracke and
disesteeme this matchlesse Iewell? And
when thou hast done, wilt thou not enter in-
to the sad and sober consideration; opening
the

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the stute of thine eyes, and sending forth a swift current of teares? Would not that fellow be hanged in chaines, who hauing broken most notoriously the wholesome lawes of his Prince, takes no thought at all, but reuels & plays at Tables all the while he is in prison with his heeles in irons, and his necke in suspence? Yea verily: well then, take heed; for if after thou hast lift vp thy hozne most insolently and pulst downe the incomparable statutes of the Lord, thou be not ashamed of thy selfe, and confounded in thy selfe, but doest feast when thou shouldst fast, sing when thou shouldst sob, laugh when thou shouldst wepe; thou art as neare in quality to the aforesaid theefe, as can be well imagined, and therefore likely to come to some heauy and fearefull end.

Secondly, take knowledge who he is that enacted this law which thou hast transgressed so shamelesly: it is no earthly Prince nor Potentate (a creature infinitely ready to puffe out life at euery moment) but it is Iehovah, that mighty God, who spannes the heauen, and measures the waters in his fist; in respect of whom all Patrons are but as the drop of a bucket, nay nothing, nay lesse than nothing; euen vanity. That God of anger, who bath his way in the whirle-wind
and

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and in the skorne, at whose sight the earth is burnt, the mountaines quake, the hills melt, the diuels shiver. Oh my deare brother! how can thy heart be glad, sith thou hast offended so great a Maiesty? Why dost thou not put sackcloth about thy loynes, and an halter about thy necke (with the seruants of Benhadad) and cry out, Mercy good Lord, good Lord grant mercy, for we haue heard that the king of Israel is a mercifull king, 1 King. 20. 31.

If thou hadst committed but petty treason against an earthly Prince, I perswade me if thou mightest be admitted to his presence, thou wouldest keepe and looke forloynly with a palish cheek and vnkembred beard, and neglected apparell, vsing these mutes as vocall spokesmen and intercessours for thy pardon, and all because; The feare of the king is like the roaring of a Lion, Pro. 20. 2. And is thy heart so crusted and rough cast that thou wilt not thow thy selfe, euen below the earth for displeasing that glorious and feareful name, the Lord thy God? Shall a Grasse-hopper outface the Omnipotent? Clay the Potter, filth purify, darknes light, a wispe of stubble, a consuming fire, a sinner of sinners, the holiest of all holies? Deut. 23.

Surely, if these perswasions make no dint nor impression, thy heart is harder than the

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Smiths anuile: yet hearken still I beseech thee
 to thy nature: if this God who chiefly toyes
 in getting him honoꝝ by his boundlesse mer-
 cy: if this make thee not be weape thy perso-
 nall finnes; thou hast not so much as a sparke
 of grace truly woꝝking in thee. Wilt thou
 not be grieved foꝝ offending thy God, who
 loued thee befoꝝe thou wast boꝝn, yea befoꝝe
 the first stone of the woꝝlds foundation was
 laid. Who was thy hope when thou hang-
 gedst vpon thy mothers brest: who guarded
 thee with Angels as thou layest spꝛawling
 in thy cradle, and hath euer since fed thee, lo-
 thed thee and pꝛeserued thee: didst thou de-
 serue the least of these blessings: if thou say
 thou dost, thou art a lyer, and there is no
 truth in thee: Foꝝ I say vnto thee, that he
 might haue made thee a Dog, oꝝ a Toad, oꝝ
 a Serpent, and haue done thee no wꝛong at
 all. Euen when thou wast a deliightfull bur-
 den to thy mother, taking thy pastime in her
 wombe, and hauing no other mouth but thy
 nannell, then, euen then, wast thou odious to
 God in thine owne nature, because conceived
 in sinne. Petther must thou thinke this to be
 rigour, foꝝ thy selfe canst not abide a young
 wolfe, foꝝ he hath in him the spꝛawne of eu-
 elty, and will destroy the flocke when hee
 commeth to full growth.

Why

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Why wilt thou recompence the Lord euill
 for good, and not rather pine away like the
 Hart that findeth no pasture, for displeasing
 so indulgent and louing a Father, whose
 kindnesse is stretched out still: Behold this
 God hanging for thy sake vpon the Crosse,
 loe, how he stretches out his armes to em-
 brace thee: loe how hee bowes downe his
 head to kisse thee: loe, how his heart is ope-
 ned with a speare to loue thee, to loue thee an
 vndutifull and gracelesse child, vnworthie in-
 deed to be called his child: and yet he giues
 not period to his goodnes, but layes thee nea-
 rer his heart, marryng thee vnto him, and
 calling thee by Christ his owne name, to
 manifest the wonderfull (yea reall) confu-
 sion betwixt him and thee.

O the depth of the riches of the mercy of
 this God, who hath hereto adioyned another
 singular benefit! What is that? He hath de-
 creed that thou shouldst be bothe not a Turk
 nor a Jew but English, and then there note
 when Pharaoh of Hell, and Antechrist his
 Vicegerent made all true Israelites weare
 of their lynes with all manner of spirituall
 bondage, which they layd vpon them most
 cruelly; but when he set the diadem vpon the
 head of the virgin Queene, who hath giuen
 vs already foure and forty yeres of Iubile,

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wherein we sit peaceably vnder our Vines,
and goe ioyfully to Church to heare the golden
Bell of Aaron ring sweetly in the pulpit,
and so feele the fragrant smell of his Pome-
granets. Be glad ye heauens at this, and let
the Ravens of the valley picke out his eyes
that curseth his ancient mother in Israel.

I could make more ample rehearfall of
God his speciall fauor to thee (beloued Chri-
stian) but the intended quantity of the booke
will not suffer me: wherfore read on, be not
weary of well doing, and for thy next talke,
thinke vpon these principall effects of sinne,
that to thy sorrow may be aggravated.

First ascertaine thy selfe, that so long as
thou sweltest in thy wickednes without re-
morse & touch of conscience, thou art a seruant,
a vassal of sin, whose wages is death, Rom. 6.
Luk. 15. 15. A prodigall childe thou art, stradd
from thy good Father into a far country, where
being all rag'd & tatter'd, and eaten into the
flesh with vermine, thou art glad to become
the duels swine-herd, 2 Tim. 2. 26. Which
strant took thee prisoner to do his will, and
meadow thee vp in a far more noisome dungeon
than that wherein poore Ieremy stuck so fast.

This is thy sin, O man! why then dost
thou not thrust forth teares and smooke out
sighes, and euen breaake the gall of thy heart
with

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With sorrow: Is it worth liberty for a while, and
in some bondage so sweet? Enquire of the
fowles of the aire, and they will tell thee that
freedome in a wood is better, then prisonment
in a cage of gold. Enquire of the Lions, and
they will make answer, that they had rather
seek their meat at God in the Wildernesse,
than haue it put in their mouth through the
grate. Enquire of the Rivers, and they will
resolue thee, that they would much sooner lie
open to the wind and weather at home in the
sea, than craule neuer so calmly by the greene-
ness and best scented meddowes. I beseech
thee therefore by the mercies of God, that
thou bewaile thy miserable bassalage: The
Babylonians of hel (the diuel and his angels)
haue led thee away captiue, and the cruel E-
domites (thy sinnes) prouoke them against
thee, & both of them by way of mockage re-
quire a song and melody of thee, then sit thou
downe vpon the water banke weeping, and
hanging thy Harpe vpon the willowes, for
mirth at such a time is out of season: cast not
thy selfe vpon thy Quory bed, eat, and glutton-
ously drinke not wine in bowles, but re-
member thy soule, thine afflicted Ioseph, who
all this while hath his feete in hell stockes.
The blessed father of our Lord Iesus Christ
boze thine eares, that thou maiest heare and
suffer

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suffer these woordes of exhortation, and plow
vp thy heart by his holy Spirit: for it is
made of a tough and churlish kinde of clay.

I proceed to another swaine. During the
time of thine impietie, all the creatures
in the world band themselves against thee, &
conspire thine ouerthrow. And the reason is,
for that the Lord of Hostes is marching for-
ward, whose faithfull and sworne souldiers
they be. Is not here sufficient matter to cloud
and ouercast thine eyes, and to change thy
joy for mourning, thy beauty for ashes, the
oyle of gladnesse for thy spirit of beautiesse?
At dead times of night in thy soundest sleep,
the embers of thine heart desire the winde
(in their kind) to leaue his naturall course of
blowing a flaunt, and to whip them vp, that
so they may get matter to worke vpon. The
spares and rafters of thy house haue bowed
to be ready to increase the flame, at lesse than
an houres warning.

Wakest thou in the strait: the tiles threa-
ten downefall. In the field: the aile will con-
uey infection, the earth will grate vnder thy
foote as loath to beare so vnprofitable a bur-
den: Nay what wilt thou say to the fillest &
vnperfect creatures dog thee, and make thee
weary of this life? Are Frogs and Lice, and
Caterpillers nothing with thee? Doth not
one

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one poore Gnat hartning on herselfe to bat-
tall with her coynnet, which the wind's so la-
stingly waken thee, and make thee start with
her feeble sting: Then what would a legion
of Gnats doe? Ah Unlucky soule I am laden
with iniquity, is thy heart made of rubbish,
and thine eyes of marble, that the one wil not
give againe, the other become darkish: Know-
west thou not what it is to haue the stones
of the field out of league with thee: and the
beasts of the field out of peace with thee:
Take an example of Ionah, and see how he
was handled when God mustred vp such
forces against him in his displeasure.

After this Prophet had long laboured and
toyled in Israel, and could doe no good, the
Lord gaue him expresse charge to remoue
his plough into the Ninivites field to shame
her. He (being full of his commission) takes
the fare, and is shipt for Tarshish: hee, he is
resolved. While he thus struggled with diuine
prouidence, the windes (at their Creators
command) brake loose, and bad the Mariners
deliuer Ionah. The sea saw that, and was
woth, and bad the Mariners deliuer Io-
nah. The Whale lay watching all this
while, and bad the Mariners deliuer Io-
nah. The Ship (poore winded vessell) lay
floating vpon the Billowes, and bad the

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Partners vnballace her of Ionah, nay Ionah stood by against Ionah, and besought the Mariners to tumble him into the large Seutch of the sea. How now merry sinner, doth not the seuerer vsage of a man of God appall thee? If so righteous a man be thus harshly entreated by the creatures, where wilt thou an vngodly and vnrepentant man appeare? O Samson, why sufferest thou lady pleasure to play the Dalilah, daubing thee on her knee till thee had shaued off all thy goodnesse, and made thee wretched and feeble, and impotent: what Samson, Samson, fight for thy selfe the Philistims are vpon thee Samson.

There remaine h a third effect of sin, sufficient to split thy heart be thou not insensibly blockish, wilfully nefarious, extremely impious. It is this: All creatures in the world grone vnder the heauy burden of thy sinnes: yea the Creator himselfe: S. Paul affirmes this in part most excellently. For we know, saith he, that euery creature groneth with us also, and travaileth with paine together unto this present, because it is subject to vanity, & under bondage of corruption. The world left being a world, When Adam left being obedient: it was neuer beautifull, nor chersfull since it wared old in youth, through manifold cares and disorders: and at this day lies bed-

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bed-rid, waiting with a fervent desire for the glorious coming of the Son of God.

When Israels sins were ripe, and cald for the sickle; rotten, and cried for that eosoline, it followed, The harmelesse creatures must pay for it. The beast of the field, and the fowles of the aire must be cut off, & the fishes of the sea must be taken away, Hos. 4. 2, 3.

Jeromy (bewailing the pittieus estate of Ierusalem) testifieth that the very wayes of Sion, and the Rampart and wal did lament for the iniquity of the Jewes, Lament. 2. 4. See, see my beloued, how the dumbe creatures complaine vnder the intollerable weight of thy sinnes, whilest thou tettest vp and downe with a Camels proud necke, and bearest no part in their song of sorrow. Thy Cozne which thou hopest would grow plumpe in the eare, is blasted in the prime, and it thanks thee for it. Thy cloe is pestred with thornes and thistles, and other cursed and vntimely fruits, and it thanketh thee for it. Thy Fishes are frozen in the pond, & they gently thanke thee for it. O what a Rache, what a gibbet would this be to thy soule, if thou hadst any grace! But thou (more senselesse than senselesse) euen when fit opportunity is offered, to cast dust vpon thy head, and that thine eye, euen thine eye should
showe

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Thowye sozth teares day and night, goest merrily away, regardles of so lamentable spectacles. What is this but a cleare demonstration that so continuing, thou art within an Arch of Hell? Water is a heauy substance, and yet if a man lay close to the bottome of the sea, he should feele no weigbt, because, No Element is heavy in it proper place. The whole woorld is crushed with the ponderousnesse of thy sinnes, and thou feelest it not. A threldoken that sinne is where it should be. Alas soz pittie, why wilt thou die? Why wilt thou strangle thy soule with so full resolution? If thou loue God who loued thee first, be no longer an Heiser of thre yeares old, euer liuing in pleasure (and neuer feeling sozrow) but let thy bowels sound like an Harpe or Shalme, soz thy transgression: and nowat length, sigh out this exclamation: Oh that my head were full of Water, and mine eies a fountaine of teares, that I might weepe day and night soz my manifold and bloody sinnes.

And that thy heart may yet war colder with in thy body, know further that thy Anglye so sozrs vpon thy swet Saviours backe, that hee can take no rest. Heerke how hee complaineth: Behold, I am pressed vnder thy sinnes even as a Cart is pressed that is full

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fall of heaues. **Pitty**, **O** pittie thy selfe; if not
take pittie vpon thy Redeemer, who is prest
downe to Hell with the heauy heanes of
sinne; which thou didst pitch vpon him most
cruelly more like a Jew than a Christian. It
was thou, **O** wretch, that didst cast him into
his agony, where he sweate such a sweat, that
the drops of blood trickled downe a pace, and
the Angels were faine to comfort him. It
was thou (**O** wretch) that betrayedst him
with a kisse, & soldest him for a little pleasure
of Sinne, not worth thirty peeces of silver. It
was thou (**O** wretch) that camst vnto him
with swords and stanes, as if he had been a
thiefe: who indeed thought it no robbery to
be equall with God. It was thou, **O** wretch
that didst whipp him, and clasp a crowne of
thornes vpon his head, mocking him, & spit-
ting in his face. **O** cruelty! If thou haue oc-
casson to spit thou gettest thee to the chimney
or behind the doore, for manners sake; & yet
thou makest no bones of spitting at the face
of the God of Angels. It was thou, **O** wretch
that didst strip him naked, & rinct his hands
and feet to the crosse; scourging him euery
when he endured for thy sake the incompre-
hensible wrath of God his Father.

Behold thy Redeemer offering vp prayers
with strong crying and teares, and art thou

cro,

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strolliking: the daughters of Ierusalem weep
the virgin Mary is pierced thozow with the
Iwozd of sorow; & dost thou run to riot, and
chop away thy soule for a mife of pleasure:
The Sunne sends night in the midst of day,
the vaille of the Temple is rent from the top
to the bottome, the earth quaked, the stones
cleaue, the granes open; and thou art sitting
thy selfe with meriment: And meaneest thou
for al this, to saile to heauen by heauen: Can
there be two heauens: If thou wilt play the
Epicure, letting these reasons (which the
Scripture yeldeth so bounteously) rebound
from thine eyes, eare and heart, like a tennis
from the ground; I, euen plunged in a gulse
of sorow, to see thee like a franticke, smile
when thou dingest thy knuckles against what
is next thee till thy blood spring out, must leaue
thee to the secret counsell of God: and if thou
needs wilt perish, thy blood shal be vpon thine
owne soule. But I trust these words shall
prone vnto thee the sweet saour of life vnto
life, and not of death vnto death: wherefore
be diligent in wetghing two reasons moze
so will I betake me to the remainder.

The first is, the blessednesse of the godly
sorow. Dost thou molest the Ayze with
sighes, and the earth with feares, not coun-
terfet and sozeed, but sincere and penitent:

Re.

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Reioyce & be glad, thou art in the kingdome of grace, the foze-runner of the kingdome of heauen. Befoze thy conuerſation & new ſpiritual birth, thou waſt frozen in the dregs of thy ſin, Zep. 1. 2. and there waſt ſo thicke an ice vpon thy ſoule, that the euill angels that at priſes aſt were, and dzone carls vpon it: but ſince the holy Ghoſt, which the Goſpell compared to fire, hath caught hold on thee, thy congealed nature is diſſolued and thawed into a ſtoud of teares, Mat. 3. 12.

Wouldſt thou thinke it: There is not a teare shed for ſin, but God catches it befoze it falls to the ground, and treaſures it by in his bottle, Pſa. 56. 8. not a teare ſpent in this ſort, which thou ſhalt not find vpon recozd in heauen, ſo ſone as euer thy ſoule is unhouſed. In ſumme, the Lambe in the midſt of the throns, will (with his owne hand) wipe away all teares from thine eyes, Rev. 7. 17. Thus they that ſolue in teares ſhall reape in ſoy. Blessed art thou if thou now weepe, for thou ſhalt laugh: Blessed art thou if thou now mourne, for thou ſhalt be comforted. Hea a very little while, & he that ſhall come will come, and will not tarry, Luke 6. 21.

The laſt mottoe is, the conſideration of their deplozed eſtate; who ayming at nothing, but the bodiles corrupt ſatisfaction, bury

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bury the excellent designes of the soule in muddy sensuall pleasure, terming sozro to soz sin, nothing else but a sullen passion begot betwixt feare and melancholy; the silly effect and the swiftnesse of preaching. Whereunto shall I liken this generation? They are like vnto the fat Kine of Bashan that are in the Mountaines of Samaria appointed for the slaughter. They are like vnto theeeus that go thozow a faire flowred field to the Gallows. They are like vnto Riuers that run sweet and fresh into the salt sea: they are like vnto passengers layd along to sleepe vnder shady trees, who waking find themselves welstred with heat of the remoued Sun.

These rioters that neuer came where true sozro to greto, are first, base: for themselves, affirme, that pleasure is for the body; and all men know the body is for the soule: so become they seruants to their seruants seruant. Secondly, their estate is damnable in life, in death, after death: in life, for their consciences are bereft of sense and motion, by that Gangrene sin, and thoroughly burnt with a searing yron. If a man should cut them vp, hee should find no heart in them: for Whoredome, and wine, and new wine, haue taken away their heart. This is a plague of all plagues, the Stone in the bladder, is a grieuous

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your disease; so is the stone in the backe: but there is no disease to the stone in the heart. Some reade in the bible, & finding the wrath of God to smooke against sinners in the old Testament sometime with floting, sometime with the earth swallowing their inhabitants, sometime with fire & brimstone from heauen: they wonder why God is so gentle now adates, as to let sin alone, which grows so ranke in all places. Alas it is true (wretchedest that we are) we are all of one language quite contrary to the good language of Canaan; and we build towres of Babel, towres of sinne and confusion, whose pinacles spire vp to heauen, and cry out in the eares of the Lord, thou God, to whom vengeance belongeth, shew thy selfe. And verily if we goe on as we doe, outsinning all the regions about vs, and turning vnto our owne race, as a Horse rusheth into the battell: wee shall oblige the Lord in his anger to exclaime, O? they haue put out mine eyes as the Philistines did Sampsons; my time they consume in abominations, as if I had no prouidence. Lead me, lead me to the maine Pillars of the land, the postes whereon the house standeth, that so I may bring the Realme vpon their heads, and be at once auenged of them for my two eyes.

Bus

But (to answer the questions) I auaouch
it confidently, that the Lord doth plague the
impudent of this land moze sharply and se-
uerely now in these dayes of peace, than he
did malefactozs in former ages. And I proue
it thus. When he punished the body, now he
punisheth the soule, deliuering these men vp
into a reprobate sense, and giuing the diuell
liberty to eare-marke them. It is the feare-
fullest iudgement in the world, when sinne
is punished with sinne; and this is the iudge-
ment of these times. Alas, woe, woe vnto vs,
for we are sicke of sinne vnto death, and yet
feele it not: nay like Gadarens, we driue a-
way the Lord of life, the chiefe Physitian of
our soules.

If a man be desirous to know the cause of
so vniuersall a diuersion and imbrayning
of the heart, I must tell him that we are poze
with riches, pale with beauty, sicke with
health, euill with good, peace and plenty (the
mother and daughter) hath so fed and pam-
pered vs, that we are waken wantons, and
kicke against the Lord; search the Scripture
who will, he shall neuer find that leannes of
soule hath been sent amongst Quails. And
that excessive mirth, gluttony and chamber-
ring, make men purse, ouerweldy, and so God
vnseruiceable,

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By this, deare Christian brother, mayest thou take a scanning of their wretched estate in this life, who doe nothing else but fulfill their sensuall lust and appstites. Sure-ly me thinks one iudgement that usually befallerh belly-gods on earth, should make our lusty bloods afraid. But alas, they haue eyes and see not, eares and heare not, hearts and vnderstand not.

They dzinke till they be drowned in fire, and shot thaine-shot of roaring oathes that make the windowes of heauen to totter: in my conscience they made the earth quake so lately. Tell them of it, they breake testis, and like the profane Israelites, rebuke the priest, yet when they lye vpon their death-beds tumbling and tossing, and telling the clocke, when the flames of hell-fire present themselves to their consciences, and the bloody wounds appeare which they gine their stonie soules in the dapes of their folly, when that wilde beast sinne, that hath so long slept at the doore of their hearts and stirred not, is suddenly awaked, and styes in their bosomes, ready to pull out their throses: when swarmes of iniquities hum like flies about them, and like Frogges crall vpon them, and croke vengeance against them: then tell me if they descend not from the
C treble

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treble keyes of mirth, to the graue keyes of sorrow; tell me then if they tremble not like an Aspen leafe, or like the heartlesse Deere at the noyse of the thunder cracke. Then send for Moses, send for the Preacher, then good people pray for me. O whether shall I flye from the Arrowes of the almighty, that part my ribbs, and wound me incurably: Alas, I thought I could haue repented at the last gaspe, euen when I was fetching my soules sighes, but now I finde to my paine, that repentance is the gift of God. O that I might die the death of the righteous! This will bee the out-cry of euery one of them. Die not their hearts like stones within them, as Nabals did: 1 Sam. 15. 37.

But when the date of their life is out, and their soules vn bodied, then is that truely brought to passe, which our Saviour pronounceth: Woe be to you that now laugh, for ye shall weepe & waille, Luk. 6. 25. When they once put their heads within hell gates heare the fearefull yelling of damned spirits that take no comfort, no releife, no ease, nor any thing, but amaze and horroz: then will they wish, and wish that they had wept their eyes out, & sighed their lungs in peeces, but it will be too late, then will each of the cry out, cursed be the day where in I was borne; cursed

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curst be the paps that gaue me sucke: curst
be the knees that pzeuented me; for damned
I was, damned I am, damned I shall be for
euermoze. O whether (poze forsaken) shall
I goe from distresse, since no remoue can les-
sen my sorowes, & euery place presents like
face of misery. Alas what comfort can I haue
when the God of all comfort is away: Alas
it is a long night that neuer is day, and vn-
merciful fire that neuer is quenched, a dread-
full torment that hath neuer end, but lasteth
for a time and tines, & no time, euen for ever.
O hell, hell, thy fire is intolerable hot (yea
without any light to giue a soule comfort)
the breath of the Lord like a river of brim-
stone doth kindle it, O that some mountaine
would fall on me, & hide me from the pze-
sence of the Lamb: whom if I had kist, he had not
bin angry, and I had neuer come to this: O
that I had been bozne a Rat, or a Spider, or
a Toad: for so should my life haue vanished
to nothing, whereas now it is substantiue,
alwayes dying, yet neuer dead. O moe of
conscience, when, oh when wilt thou die:
Wilt thou neuer leaue fugging and fearing
my soule: Father Abraham one drop of wa-
ter to coole my tongue, good father Abraham.
Alas, why goe I about to blazon the armes
of hell, since they passe the power of any
pencil

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pencils expresting oꝝ mindes imagination : Suppose a man lay his limbes on a choise ssepher-bed, hauing befoze him all sightly prospectes foꝝ the eye, and all toothsome meates foꝝ the tasste, and the sweetest accoꝝd in musick foꝝ the eare, and were bound to remaine so without stirring a ioynt, but foꝝ twenty yeares : Oh how often would he looke vp to heauen pittifullly, and long foꝝ death as foꝝ a treasure, rather than to endure so soft a punishment ! What then will become of that unhappy soule, who hauing sported out his life, must be hurried by Diuels into hell, where his bed shall be a red hot gridiron, legions of damned ghosts his best sights, his diet despaire, his musicke gnashing of teeth, assisted with dreadfull shrikes & clamorous lamentations, not foꝝ twenty oꝝ forty yeeres but foꝝ as many thousands of yeeres as there be drops in the Sea, and Sands on the Sea-shore : and then to begin fresh againe euerlastingly.

These mortuies well respected, and not ouerly surueyed ; what stony heart will not rine, and what sinfull soule will not howle after the manner of Dragons : O y most loving, and most deare Christian brother, let me become not a sater, but a begger vnto thee, For Iesus Christ, I aske it, humble thy selfe

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selfe with fasting, weeping and mourning :
For Iesus Christ his sake I aske it. If the
nature of thine eye cannot moue thee ; then
let the excellency of Gods Law which thou
hast broken, perswade thee. If the excellency
of Gods Law which thou hast broken, can-
not perswade thee : let the mighty Maiesty
of the Lord rouse thee. If the mighty Ma-
iesty of the Lord cannot rouse thee, let the
mercifulnesse of the same God allure thee :
If the mercifulnesse of God cannot allure
thee, let the pestilent effects of sinne curbe
thee : If the pestilent effects of sinne cannot
curbe thee, then let the insupportable tor-
ments of Hell kill thee dead, and rent thee in
pieces.

As for thee, O young man, reioyce in thy
youth, and let thine heart heare thee in the
dayes of thy youth, and walke in the wayes
of thine heart, and in the sight of thine eyes,
but know that for all this, God will bring
thee to iudgment. Buttest Epicure, that po-
rest to the Play-house at the sound of the
Trumpet, and quest money to behold these
vanities, who sets vp the flag of defiance
to vertue, but wilt in no wise be brought to
the Church to mourne, though the preacher
lift by his voyce like a Trumpet, and cry
aloud, Ho, come and buy wine and milke

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without silver, Isa. 55. 1. persist in thy merriment, doe but know, that for all this, God will bring thee to iudgement.

Thienish adulterer, that feloniously takest away thy poore neighbours little sheepe, that eats of his owne morsels, drinks of his owne cup, and sleepest in his bosome: laugh on, sweare on, sweare on; but know, that for all this, God will bring thee to iudgement.

To returne to thee (brother mine) whose saluation I desire in mine heart, whose instigation and inducements which God hath put into my minde haue I imparted to thee, and yet I find not my selfe satisfied, till I acquaint thee with certaine rubs, which Satan will cast in thy way, to stoppe thee from running smooth to this godly sorrow.

1 The first impediment is the want of the word preached, for how canst thou mourne, if Iohn Baptist mourne not to thee, or call thy place Bochim, that's by interpretation, weeping, vntlesse Phineas or some zealous preacher forbeare incarnatine soules, and giue thee cozenages, rebuke thee sharply, and sounding thy sins to the bottome. Judge 2. 4. 5. Peter must not balcke thy wickednesse, but tare thee roundly, and point out Iesus, whom thou hast crucified: also wilt thou not be prickt in hart, nor demand what thou shalt doe

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do to be saued, Acts 2. 36. O then my brother beloued, and longed for, my toy, and my crowne (I hope) as euer thou meamest to haue a grudging in thy conscience for thy manifold corruptions, be a diligent frequenter of powerfull Sermons.

2 The second hinderance is, the hope of long life, Soule, saith the rich man, take thine ease, Why so? Thou hast much goods layd by for many yeares. Take heed, take heed of this fault, for it is abused. The adulterer will grant that Adultery in generall is naught, but when he descendeth into this or that especiall adultery, then doth he varnish it ouer with some vaine shew of reason, and approneth of it. Right so wilt thou confesse by words of course, especially when thou art craving a band for security, that man is mortall, and is mortall: but when it comes to this, that thou, thou in particular must shortly be bozne vpon foure mens shoulers to the place of dead mens skulls, then thou soothest thy selfe, and art fondly incredulous, as if thy life were thine own simple. Hearken in thine eare, thou that art a dwe-dapper, pierce vp and downe againe within a moment; thou comest by the wombe, and must goe by the graue. Hearken in thine eare, thou doest dwell in an house

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of clay in a tent, pitched to day, removed to
 to morrow, corruption is thy father, the wormes
 thy mother and thy sister. Where is louely
 Absalom? Where is strong Og went to
 stretch himselfe vpon his bed of yron? dead.
 All go naked out of the world: thou brought-
 est life, and must pay it with death. Assure
 thy selfe whosoener readeth this booke, that
 ere many yeares, or delayes of moneths be
 past, death (mounted on his pale horse) will
 rap at his doore, Rev. 6.8. alight and carry
 him away bound hand and foot, for a Land
 darke as darknes it selfe: what then remains
 but that thou presently make thy graue with
 Joseph of Arimathea in thy garden: Joh. 19
 41 (the place of thy delight) mourning each
 day amongst thy most tickling pleasures, as
 if the sum of thy life were sure to be at night.
 When shall I pray for thee saith Moses to
 Pharaoh? To morrow answers Pharaoh,
 he should haue sayd, To day, Exod 8.9. We
 not kinne to Pharaoh, for if thou play the ig-
 nanous and sloathfull seruant, beginning to
 eat and drinke with the drunken, thy master
 Christ will come in a day when thou lokest
 not for him, and in an houre that thou art
 not aware of, and will cut thee off, and
 giue thee thy portion with hypocrites, there
 shall be weeping and gnashing of teeth, Mat-
 thew

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thew, Chap. 26. vers. 50.

The third let is Company, especially merry company. Therefore David would haue vs examine our selues quietly in our beds, Psal. 4. 4. It is storied by the Euangelist, Luke 22. 62. That Peter went out (from the concourse of people in the High priests hall) and then he wept bitterly. It is better to goe to the house of mourning than of feasting, Eccles. 7. 4. The King of glozy sometimes so dignifieth the gentleman, that he knocks at his heart by his holy Spirit, and bids him open the doze that he may enter in. Here begins hee to fight at the view of his sinnes, Presently comes in a Russian, whom God sends to proue him, whom the diuell sends to spoyle him: And he with a paire of cardes, and a cup of neate claret, thrusts Iesus out into the stable, because there is no roome for him in the Inn.

Thus bee the good motions of the Holy Ghost extinguished by the accessse of a gambler that schooles his yong master in the Art of Dyluing away time. Dylue away time? Is time so slow footed that it needs dyluing? My friend, if a sinner intice thee to sport, when the feuer of thy sinnes begins to make thee, consent not to him, rather goe aside, as a man throwne from the world, and then
let

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let thy belly tremble, thy lips shake, let rottenesse enter into thy bones. Learne of the Nightingale, who when she is robbed of her yonglings getteth her to some solitary tree, where she bewailes her unhappy marriage. Abstract and sequester thy selfe, flee resort, say vnto Laughter, thou art mad, haunt unfrodden pathes, desire the Lillies of the fields to cloath themselves in blacke, and accompany thee in thy dolefull passions.

4 The fourth impediment is, impairing of health: a sorrowfull heart (saith the Wise man) causeth good health, but a sorrowfull minde doleth vpon the bones, Proverbs the sequententh Chapter and twenty two verse. Let not this dismay thee, better goe sickly to heauen, than healthfull to hell. Be not all for the body, nothing for thy soule, but as the lapidary, esteeme the Jewell farre aboue the rinde or barke. Moreover, I say that it is the care of this world that brings a salender into the bones, and snowes vpon mens heads so timely, and not this sorrow which we magnifie: for as the Sea at high-water, if augmented with a boisterous winde, threateneth a present deluge to the earth, and yet suddenly it giues backe, and runneth away like vnto a colward: so the pangs and grieuances, of the righteous stirred vpon by the Justice of God
euen

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euē when they ſeeme to deuoure, are deuoured of his mercy. They are ſorrowing, and yet alwaies reioycing, by reaſon of ſpirituall comfort which putteth life into them, Heauenneſſe may endure for a night, but joy will be ſure to be with them in the morning. The laſt and worſt impediment is the beholding the immortallity of þ ſoule: there is a curſed generation that ſit downe to eate and drinke, and riſe vp to play, and hold, that their ſoules in death vaniſh away like a doꝝ: this ſataniſcall paradox poſſeſſed the heart of that great phyſitian Galen, a man might haue caſt his water, and found filthy ſediments of Atheiſme. But hee is dead long agoe, and would his ſinne had died with him: good Chriſtian, neuer come thou neare thoſe carrions that maintaine the ſoule to be a vapour, unleſſe thou haue the wind of them, that thou maieſt be aſſured of the Soules immortallity.

Hearken to theſe pregnant and vnaniſwerable promiſes: Our fathers are the fathers of our bodies, not of our ſoules, ſaith the Apoſtle, Heb. 12. 9. The ſpirit returnes to God that gaue it, ſaith the Preacher, Eccle. 12. 7. The Lord breathed the ſoule into mans body, ſaith Moſes, Gen. 2. 7. therefore it is not elementary, therefore it is euerlaſting.

But becauſe the Diſputer of this world
21 remoues

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remoues Christian principles, we will enter the lists of reason with him a little, and selle him in his proper climate. The sense is so corrupted by a great object, that it cannot endure the lesse. For example, the eye is so dazeled with the beames of the Sunne, that it cannot iudicially discerne colours in an obscure light. It is contrary with the understanding. For the more vehement the object is whereabout it is conuersant, the more forcible is it comprehending the inferiour: an euident demonstration of the soules dignity. I omit the horrour of conscience, which cannot possibly light vpon the body (it being a spirituall punishment) nor yet vpon the soule were it not a subsisting Essence. And I will not touch the most admirable gradation of the creatures, some spirituall as Angels, some both spirituall and sensible, as man: the one in respect of his soule, the other of his body. Therefore (my beloued) be thou steadfast, immouecable, abundant in mourning for thine iniquities for as much as thou knowest thy sorrow shall not be in vaine in the Lord.

If thou finde thy soule at odde times unwilling to think of sitting, impute that to her felines: for naturally shee is estranged from the Father of light, and lodging so warmly
and

Mourning Garment.

and peaceably in the body, she is not so forward to remoue as she ought. The infant is at hearts ease in the mothers wombe, and would not change it for a palace; yet when it is borne and comes to discretion, it cannot endure to thinke of the closet where it lay entwapped: the soule delighted now to inhabit the body, but when death hath brought it to a ioyfull birth after a long trauaile, & then it would not be imprisoned againe in the body for a thousand worlds. And thus by Gods goodnesse haue I gone thorow the impediments.

And now good brother, that I haue giuen thee a potion, the vertue whereof I trust hath had full course to runne thzoughout all thy beines: I am for a farewell to leaue thee a very sweet Elixuare for thy comfort.

It is a moderation in sorrowing. For the tempter will couet to besnare thy soule with intolerable anguish, that so (with Cain) thou maifest complaine that thy sinnes are greater than can be forgiven. O pray, pray, pray for patience and comfort of the holy Ghost: for a wounded spirit who can beare: Job and David, (a blessed paire of Saints) mourned like Doves and Pellicans, when the Lord caused them to possesse the sinnes of their youth. Surely no wisedome can counsaile,

no

The Christians

no counsell can deuise, no2 aduise can as-
twage perplexed conscience, no2 any thing
else, but only the heart blood of Iesus Christ:
which blood he hath powred out so plentiful-
ly for all true penitent sinners, that they may
bathe themselves therein.

They cry incessantly and importunately,
O son of David haue mercy vpon mee, open
mine eyes, heale my wounds, cure my ma-
ladies euen for thy goodnesse sake. O Lord,
remember the heauenly words Christ utter-
ed in the extreame agony of his soule, My
God, my God, why hast thou forsaken me?
Behold how he calleth his father God twice,
what time his wrath seized vpon him in an
incomprehensible manner? Grieve not too
much when the Lord openeth the booke of
thy conscience (all blurd and blotted with sin)
but be of good chere and kisse his holy hand,
euen when he striketh thee, the father of mer-
cies and God of consolation, be thy castle of
defence in all thy tribulations, and spirituall
consolations, that thou maiest be able to comfort
others in the like distresse by the same
comfort wherewith thou thy selfe
art comforted of him.

Amen.

FINIS.

A Morning Prayer to bee used in
private Families.



Lord our God and heauenly father, we thy vnworthy chldren do here come into thy most holy and heauenly presence to giue thee praise and glozy for all thy mercies and manifold blessings

toward vs: especially for that thou hast preserved vs this night past from all dangers & feares thereof. hast giuen vs quiet rest to our bodies, and hast brought us now safely to the beginning of this day, & dost now afresh renew all thy mercies vpon vs, as the eagle reneweth her bill, giuing vs all things abundantly to enjoy: as fode, rayment, health, peace, liberty, and freedom from many miseries, diseases, casualties and calamities, which we are subiect vnto in this city every minute of an houre, and not onely so, but also for vouchsafing vnto vs many good things, not onely for necessity, but even for delight also. But aboue all (deare Father) wee praise thy name for the blessings of a better life, especially for thy most holy word and Sacraments, and all the good we enjoy thereby: for the continuance of the Gospell amongst

The Christians

amongst vs for the death of thy sonne and all that happinesse which we haue thereby. Also because thou hast chosen vs to life before we were, & that for thy mere goodnes, and vnderferued fauour towards vs, and hast called vs in thine appointed time, iustified vs by thy grace, sanctified vs by thy spirit, & adopted vs to be thine owne childezen & heires apparent to thy great crowne. O Lord, open our eyes euery day more and more, to see and consider of thy great and maruellous loue to vs in all these things, that by the due consideration thereof, our hearts may be drawne yet nearer vnto thee, euen more to loue thee, feare thee and obey thee: that as thou art enlarged towards vs in mercy, so we may be enlarged towards thee in thanksgiving: and as thou dost abound towards vs in goodnesse, so we may abound towards thee in obedience and loue. And sith (deere father) thou art neuer weary of doing vs good, notwithstanding all our vnworthines and naughtines, therefore let the consideration of thy great mercy and fatherly kindnesse towards vs, euen as it were force our hearts, & compell vs to come into thy most glorious presence with new songs of thanksgiving in our mouthes. We pray thee (O most mercifull God) to forgive vs all our vnthankesfulnesse, vnkindnesse

Mourning Garment.

prophane, & great abusing of all thy mercies,
 and especially our abuse and contempt of thy
 Gospel: together with all other the finnes
 of our life, which we confesse are innumera-
 ble, & more than can be reckoned, both in omis-
 sion of good things, and commission of euill.
 We most humbly intreat thee, to set them all
 ouer to that reckoning which thy son Christ
 hath made vp for them vpon his Crosse, and
 neuer to lay any of them to our charge, but
 freely forget all, and forgive all. Passe downe
 all our finnes and iniquities to the Crosse of
 Christ bury them in his death, bathe them
 in his blood, hve them in his wounds: let
 them neuer rise vp to iudgement against vs:
 set vs free of the miseries that are vpon vs for
 sinne, & keep backe the iudgements to come,
 both of soule and body, gods and good name.
 Be reconciled vnto vs in thy deare Sonne
 concerning all matters past; not once remem-
 bryng or repeating vnto vs our old and abo-
 minable iniquities, but accept vs for righte-
 ous in him, imputing his righteousness to vs,
 and our finnes to him. Let his righteous-
 nesse satisfie thy iustice for our vnrightheous-
 nesse, his obedience for our disobedience, his
 perfection for our imperfection. Moreover,
 we humbly beseech thy good Maiesty to giue
 vs the true sight and feeling of our manifold
 finnes,

The Christians

sinnes, that we may not be blinded in them
thzough delight, or hardened in them thzough
custome, as the reprobates are: but that we
may be euen weary of them, and much grie-
ued for them, labouring and striving by all
possible meanes to get out of them. God
father, touch our hearts with true repentance
for our sinnes: Let vs not take any delight
or pleasure in any sinne, but whosoever we
fall thzough frailty, (as we fall often) yet let
vs neuer fall finally; let vs neuer lie downe
in sinne, nor continue in sinne, but let vs get
vp vpon our kée againe, and turne vnto thee
with all our hearts, and seeke thee whilst
thou maiest be found, and whilst thou dost
offer grace and mercy vnto vs. O Lord in-
crease in vs that true and liuely faith where-
by we may lay sure hold on thy Son Christ,
and rest vpon his merits altogether. Give
vs faith, assuredly to beleue all the great and
precious promises made in the Gospell, and
strengthen vs from aboue, to walke and a-
bound in all the true and sound fruits of
faith. Let vs walke, not after the flesh, but
after the Spirit: Let vs see the power
of thy Sonnes death, killing sinne in our
mortal bodies, and the power of his re-
surrection, raising vs vp to newnesse of
life, Let vs grow daily in the sanctification of
the

Mourning Garment.

the spirit, and the mortification of the flesh:
Let vs liue holily, lustly and soberly in this
present euill world, shewing forth the ver-
tues of thee in all our particular actions, that
we may adorne our most heavenly professi-
on, & shine as lights in the midst of a crooked
and froward generation, amongst whom we
liue, being gathrefull to all by our liues & con-
uersations & offensive to none. To this end
we pray thee, fill vs with thy Spirit, and all
spirituall graces, as loue, wisdom, patience,
contentment, meekenesse, humillity, tempe-
rance, chastity, kindnes and affabilitie: and
stirre vs vp to vse prayer and watchfulnesse,
reading and meditating in thy Law, and all
other good meanes wherby we may grow
and abound in all heavenly vertue: blesse vs
in the vse of the meanes from day to day:
make vs such as thou wouldest haue vs to be,
and such as we desire to bee, working in vs
both will, deed, purpose and power.

For thou, O Lord, art all in all, thou
wilt haue mercy vpon whom thou wilt
haue mercy: And whom thou wilt, thou
hardnest. Haue mercy vpon vs therefore,
(deare Father) and neuer leaue vs to our
selues, nor to our owne wills, lusts, and
desires, but assist vs with thy good spirit, that
wee may continue to the end in a righteous

The Christians

course, that so at length we may be receiued into glozy, and be partakers of that immortall Crowne, which thou hast layd by for all that loue thee, and truely call vpon thee.

Further we intreat thee, O heauenly Father, to giue vs all things necessary for this life, as food, rayment, health, peace, liberty, and such freedom from those manifold miseries which we lye open vnto euery day, as thou hast met. Blesse vnto vs all the meanes which thou hast put into our hands for the sustenance of this fragile life. Blesse our stock and store, coyne & cattell, trades and occupations, and all the woorks of our hands: for thy blessing ouerly maketh rich, and it bringeth no sorrowes with it. Giue vs therefore such a competency and sufficiency of these outward blessings, as thou in thy heauenly wisdom hast most needfull for vs. Grant these things good Father vnto vs here present, and to all thine absent, praying thee in speciall fauour, to remember our friends and kinnsfolke in the flesh, all our good neighbors and wel-willers, and all those for whom we are bound to pray by nature, by desires, or any duty whatsoever, for Iesus Christs sake our only mediator: to whom with thee and the holy Ghost be giuen all praise and glozy, both now and for euermore, Amen.

An



An Evening Prayer to be used in
Private Families.



Eternall God and our most lo-
ving & deare Father, we thy
unworthy Childzen doe here
fall downe at the foot of thy
great Majesty, acknowledg-
ing even from our hearts that we are alto-
gether unworthy to come nere thee, or to
looke towards thee because thou art a God
of infinite Glorpy, and we are most vile and
abominable sinners, such as were conceived
and borne in sin and corruption: such as haue
inherited our Fathers corruption: & also haue
actually transgressed all thy holy Statutes, &
Lawes, both in thoughts, words, deeds, be-
fore we knew thee, and since, secretly and o-
penly, with our selues and with others, our
particular sinnes are moze than can be num-
bred, so; who knoweth how often times he
offendeth: but this we must needs confesse
against our owne selues, that our hearts are
full of pride, couetousnes, and the loue of this
worlde, full of wrath, anger & impatience, full
of lying, dissembling & deceiuing, full of va-
nity, hardnes and profanenes, full of infideli-
ty,

The Christians

ty, distrust & selfe-loue, full of lust, uncleanness, and all abominable desires: yea our hearts are the very sinkes of sinne, and dung-hills of all filthines. And besides all this we doe omit the good things we should doe: for there are in vs great want of faith, of loue, of zeale, of patience, of contentment, of every good grace: so as thou hast a iust cause to proceed to sentence of Iudgement against vs, as most damnable transgressors of all thy holy Commandements; yea, such as are sunke in our rebellions, and haue many times and often committed high treason against thy sacred Maestie: and therefore thou mayest iustly cast vs all downe into Hell-fire, there to be tormented with Satan and his Angels for euer. And we haue nothing to except against thy Maestie for so doing, Altho there in thou shouldest deale with vs but euen according to equity, and our iust deserts.

Wherefore (deare Father) we doe appeale from thy Iustice to thy mercy, most humbly intreating thee to haue mercy vpon vs, and freely to forgive vs all our sinnes past whatsoeuer, both new and old, secret and open, knowne and vnknowne, and that for Iesus Christ his sake our onely Mediatour and Redemer. And we pray thee touch our hearts with true griefe and vnfained repentance

Mourning Garment.

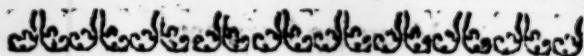
tance for them, that they may be a matter of
continuall sorrow and heart-smart vnto vs,
so as nothing can grieue vs more than this,
that we haue offended thee, being our spect-
all friend and father. Giue vs therefore (deare
Father) every day more and more sight and
feeling of our sinnes with true humillation
vnder the same. Giue vs also the true and
liuely Faith, whereby wee may lay hold
vpon thy deare Sonne Christ, and all his
merits, applying the same to our owne
soules: so as we may stand fully perswaded,
that whatsoeuer hee hath done vpon the
Crosse, he hath done for vs particularly, as
well as for others. Giue vnto vs faith (good
Father) constantly to beleue all the swete
promises of the Gospell, touching remission
of sins and eternall life made in thy Sonne
Christ. O Lord increase our Faith, that we
may altogether rest vpon thy Promises,
which are all, yea and Amen. And that we
may settle our selues, and all that we haue,
wholy vpon them: both our soules, bodies,
goods, name, wiues, children, and our whole
estate, knowing that all things depend vpon
thy promises, Power, and Prouidence: and
that thy word both support and beare vp the
whole order of Nature. Moreover, we pre-
treate thee, O Lord, to strengthen vs from

The Christians

about, to walke in every good way, and to
bryng forth the fruits of true faith in all our
particular actions, studyng to please thee in
all things, & to be fruttfull in all good works,
that we may shew forth vnto all men by our
good conuersation, whose chyldren we are: and
that we may adorne and beautifie our most
holy profession, by walking in a Christian
course, and in all the sound frutts and practi-
ses of godlinesse and true religion. To this
end we pray thee sanctifie our hearts by thy
spirit yet more and more, sanctifie our soules
and bodies, and all our corrupt naturall fa-
culties, as reason, vnderstanding, will, and
affections, so as they may be fitted for thy
worship and service; take a delight and plea-
sure therein, stirre vs vp to vse prayer,
watchfulnes, reading, and meditation in thy
Law, and all other good meanes whereby we
may profit in grace and goodnes from day to
day. Blesse vs in the vse of the meanes that
we may daily die to sinne and liue to righte-
ousnesse. Draw vs yet nearer vnto thee:
helpe vs against our manifold wants, amend
our great imperfections, renew vs inwardly
more and more, repaire the ruines of our
hearts, ayd vs against the remnants of sinne,
enlarge our hearts to runne the way of thy
commandements, Direct all our steps in
thy

Mourning Garment.

thy Word, let none iniquity haue dominion
ouer vs. Assist vs against our speciall in-
mities and manner-sins, that we may get the
victory ouer them all, to thy glory, and the
great peace and comfort of our owne consci-
ences: Strengthen vs good Father, by thy
grace & holy spirit, against the common cor-
ruptions of the world, as pride, whoredoms,
couetousnes, contempt of thy Gospel, swea-
ring, lying, dissembling and deceiuing. O
deare father, let vs not be overcome of those
filthy vices, or any other sinnefull pleasures
and fond delights wherewith thousands are
carried head-long into destruction. Arme our
soules against all the temptations of the
world, the flesh, and the diuell, that we may
overcome them all through thy helpe, and
keepe on the right way to life, that we may
liue in thy feare and dye in thy saueur, that
our last dayes may be our best dayes, and
that we may end in great peace of conscience
Grant these things good Father, and all other
needfull Graces for our soules or bodies, or
any of thine throughout the whole world, for
Jesus Chritts sake; in whose name we ear-
ther call vpon thee as he hath taught vs in
his Gospel, saying: Our Father which art
in heaven, &c.



A Prayer to be used at any time by
one alone privately.

O Lord my God and heavenly father,
I thy most unworthy Child, doe
here in thy sight freely confesse,
that I am a most sinfull Creature, and
damnable transgressor of thy holy Lawes
and Commandements, that as I was borne
and bred in sin, and stained in the wombe, so
haue I continually brought forth the cor-
rupt and vgly fruits of that infection and con-
tagion wherein I was first conceived, both in
thoughts, words, and workes. If I should
goe about to reckon by my particular sins, I
know not where to begin, or where to make
an end: for they are more than the haire of
my head, yea far more than I can possibly
telle or know: Who knowes the height and
depth of his corruption? Who knowes how
oft he offendeth? Thou only (O Lord) know-
west my sinnes that knowest my heart, no
thing is hid from thee: thou knowest what
I haue ben, and what I am: yea, my con-
science doth accuse mee of many and grie-
uous evils. I doe daily feele by woefull ex-
perience how fraile I am, how prone to
euill, and how vntoward to all goodnesse:
My minde is full of vanity, my heart is full
of

Mourning Garment.

of prophaneſſes, mine affections full of dea-
nes, dulnes, and drowzines, in matters of thy
worſhip and ſervice; yea, my whole ſoule full
full of ſpirituall blindnes, hardnes, vnpoſſi-
bilenſſe, coloures and ſecurity. And in very
deed, I am altogether a lump of ſinne, and
a maſſe of all miſery: and I therefore haue
forfeſted thy fauour, and incurred thy high
diſpleaſure; and haue giuen thee iuſt cauſe to
frowne vpon me, to giue me ouer, and to
leane me to mine owne corrupt will and af-
fection. But (O my deare Father) I haue
learned from thy mouth, that thou art a God
full of mercy, ſlow to wrath, and of great
compaſſion and kindnes towards all ſuch as
groane vnder the burden of their ſins. There-
fore extend thy great mercy towards mee
thy poore ſinner, and giue me a generall par-
don for all mine offences whatſoeuer: ſeale
it in the blood of thy Son, and ſeale it to my
conſcience by thy Spirit, aſſuring me more
and more of thy loue & fauour towards me:
and that thou art a reconciled Father vnto
mee.

Grant that I may in all time to come,
loue thee much, for that much is giuen:
and of very loue, feare thee, and obey thee.
O Lord God increaſe my Faith, that I may
ſtedfaſtly beleene all the Promiſes of the
Goſpell

The Christians

Gospell made in thy Sonne Christ, and rest
upon them; altogether, enable me to bring
forth the sound fruits of Faith and Repen-
tance in all my particular actions. Fill my
soule full of joy and peace in believing. Fill
me full of inward comfort and spiritual
strength against all temptations, glue me yet
a greater feeling of thy love & manifold mer-
cies towards me: worke in my soule a love of
thy Majesty, a zeale of thy glory, an hatred of
euill, and a desire of all good things. Give me
victory over those sins which thou knowest
are strongest in me. Let me once at last make
a conquest of the world and the flesh, mortifie
in me whatsoever is carnall, satisfie mee
throughout by thy spirit, knit my heart vnto
thee for ever, that I may feare thy name, re-
new in me the image of thy Son Christ dai-
ly more and more.

Give me a delight in the reading and me-
ditation of thy Word. Let me reioyce in the
publike ministry thereof. Let me love and
reuerence all the faithfull Ministers of thy
Gospell, sanctifie their Doctrine to my con-
science, seale them to my soule, write them in
mine heart, glue me a soft and melting heart,
that I may tremble at thy words, and be
alwayes much affected to godly Sermons:
Let not my sinnes hold backe thy mercies
from

Mourning Garment.

from mee, nor mine vnworthinesse stop the
passage of thy good grace. Open mine eyes
to see the great wonders of thy Law. Re-
ueale thy secrets vnto mee, be open hearted
to wards mee thy vnworthy seruant, hide
nothing from me that may make for thy
glozy, and the good of my soule. Blesse all
meanes vnto me, which thou vbest for my
good : Blesse all holy instructions to my
soule. Blesse me at all time both in hearing
and reading thy Word : Glue me the right
vse of all thy mercies and corrections, that I
may be the better for them : Let me abound
in loue to thy children: Let my heart be very
nearly knitt vnto them, that where I louest
most, there I may loue most also. Let me
watch & pray, that I enter not into tempta-
tion, glue me patience & contentment in all
things. Let me loue thee more and more,
and the world lesse and lesse. So draw my
minde vpward, that I may despise all transi-
tory things. Let me be so rapt and raptured
with the sight and feeling of heavenly things,
that I may make a bala reckoning of all
earthly things. Let me vse this world as
though I vled it not : Let me vse it but for
necessity, as meate and drinke. Let me not
be carried away with the vaine pleasures &
fond delights thereof. God Father, worke
thy

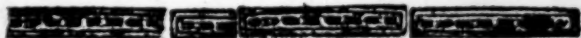
The Christians

thy good woꝝkes in me, and neuer leaue mee
noꝝ foꝛſake me, till thou haſt bzought me to
true happines. O deare Father, make mee
faithfull in my calling, that I may ſerue thee
in it, and alway be carefull to doe what god
I may in any thing. Blesſe me in my out-
ward eſtate: Blesſe my ſoule, body, goods
and name: Blesſe all that belongeth vnto
me: Blesſe my goings out and commings
in: Let thy countenance be liſted vp vpon
me now and alwayes: Cheare me vp with
the toyes and comforts of thy Spirit: make
mee thankefull foꝝ all thy mercies. Foꝝ I
muſt needs confeſſe that thou art very kinde
vnto me in all things: Foꝝ in thee I liue,
moue, and haue my being: of thee I haue
my wel-fare and good-being: thou art a day-
ly friend, and a ſpeciall good benefactoꝝ vnto
mee: I liue at thy coſt and charges: I hold
all of thee in chiefe, and I finde that thou art
neuer weary of doing me good: thy goodnes
towards me is vniſtanchable. I can neuer
be thankefull enough vnto thee foꝝ all thy
mercies both ſpirituall and coꝝpoꝝall. But
in ſuch meaſure as I am able, I praife thy
name foꝝ all: beſeeching thee to accept of my
thanksgiuing in thy Sonne Chriſt, and to
giue mee a profitable vſe of all thy fauours,
that thereby my heart may be fully ſet aſtone
vnto

Mourning Garment.

unto thee : giue me (**O** Father) to be of such
a good nature and disposition, that I may be
won by gentlenes & faire meanes, as much
as if thou gauest mee many lashes. Par-
don all mine vnthankfulnesse, vnkindnesse
and great abusing of thy mercies, & giue me
grace to vse them more to thy glory in all
time to come. Strengthen me (deare father)
thus to continue praisling and glorifying thy
name here vpon earth, that after this life, I
may be crowned of thee for ever in thy king-
dome. Grant these petitions most mercifull
God, not onely to me, but to all thy deare
Children throughout the whole world, for
Iesus Christs sake : in whose name, I doe
farther call vpon thee, saying as he hath
taught me, O our Father, &c.

FINIS.





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"Hamlet - My tables, meet it is, I set it
down." Hamlet, I, 5.

"Polonius-what might you,

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ADAMS, Frank

Or my dear majesty your queen here, think
If I had play'd the desk, or table-book." ib, II.2.
"Archbp. of York-- And therefore will he wipe his
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